

CHURCH AND STATE NEWSLETTER



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INTRODUCING EXECUTIVE SECRETARY

GLENN ARCHER

The Executive Committee of Protestants and Other Americans United for Separation of Church and State take deep pleasure in presenting to the Advisory Council, members of the organization and millions of friends throughout the country Mr. Glenn Leroy Archer, who has been chosen Executive Secretary. His selection has come after prolonged and widespread search for the most capable man to be found. It is believed that he fulfills the utmost demands for this most responsible office. It affords profound satisfaction to be able to announce that Mr. Archer after thoughtfully considering the call has accepted. He will enter formally upon his duties on September 1, this year.

Mr. Archer is resigning the position of Dean of the Law School, Washburn University, Topeka, Kansas, to assume this post of patriotic service. Born in Kansas in 1906, he received his training at Central College, McPherson, Kansas; in the School of Journalism at Iowa University; in the School of Education, University of Colorado; Washburn Law School, and the Northwestern University Graduate Law School. As an educator, he has served as principal and superintendent in Kansas public schools, officially in the Kansas State Educational Association and National Education Association in Washington; and more recently as Dean of Washburn University's large law school. During these years, he has been active in civic life as indicated by the fact that he has been Administrative Secretary to the Governor of Kansas. Frequently mentioned in prominent newspapers and in political circles for high political office, he has continued steadfastly in the field of education and religion. Amid all his cultural activities, he has been recognized as a successful business man.

Mr. Archer is a devout churchman. His grandfather and father before him led among the Methodists in helping to Christianize the frontier. In carrying on the tradition, he is a man of faith and crusading spirit. He stands a sane leader, consecrated to the highest ideals in both church and state.

In order that the people of the United States may know something of his inner convictions, the Executive Committee requested the following interview.



SECRETARY ARCHER INTERVIEWED

BY DR. DAWSON

Dr. Dawson asks: Dr. Archer, how did you first learn about P.O.A.U.?

Dr. Archer: It was the nation-wide publicity given to the release of the Manifesto which first called my attention to P.O.A.U.

D. Why were you interested?

A. As a lawyer, I was interested in the legal aspects of the constitutional question involved. As a churchman, I had long been conscious of certain trends to invade the safeguards of religious liberty and of specific infringements of the First Amendment. I had felt that the general public should be alerted to the departures from basic American concepts.

D. What connections during your career brought this subject to your attention?

A. During the time while I was in the service of my state, and later when I was associated with

ARCHER INTERVIEWED - Continued

state and national education organizations, I had observed first-hand the real pressures exerted to by-pass the long established principle of separation of Church from State. I was shocked by the spurious arguments and false logic used to break down traditional concepts and established practices.

D. What impressions came to you from your first contacts with P.O.A.U.?

A. The caliber and the courage of the men and women who launched the organization, wrote the Manifesto, and offered to serve on the Advisory Committee deeply impressed me. I felt then and I feel now that P.O.A.U. under its high type of leadership can be a powerful agency for good in the United States. Untold future trouble can be averted by holding fast now to the complete separation of Church and State. Religious liberty for all depends upon special privilege for none. From the beginning, I recognized the timeliness, as well as the need, of concerted action.

D. Why were you, an educator, a business man, and in line for appointment to high political office, willing to align yourself with P.O.A.U.?

A. It was not an easy decision. Those who prize security, position, and political prestige will never understand my coming to this post. Governor Payne Ratner, my former chief, recently expressed his regrets at my giving up "so bright a future" in traditional and less criticized endeavors. Why did Horace Mann leave his lucrative law practice and brilliant political future to become secretary of a school board at low pay? It is certain that he regarded the cause of education more highly than his own personal advancement. The day I decided to accept this assignment, Horace Mann's great statement kept running through my mind, "Be ashamed to die until you have won some victory for humanity." I believe something of this spirit and vision moved me to join P.O.A.U.

D. What do you think of the Manifesto as a basis for action?

A. The Manifesto is a clear, concise statement of the problem, and a clarion call to action. Every American Citizen who loves liberty should become familiar with its contents and support its immediate objectives.

D. What do you think of the task and possibilities of P.O.A.U.?

A. P.O.A.U. has a big job. To enlighten and mobilize public opinion in support of any cause, even

one as worthy as religious liberty, requires strong leadership, technical skill, and everlasting diligence. But the task is a great challenge. Citizens in all parts of this country have come to realize that encroachments upon the First Amendment have been made by both church and government, and that remedial measures are long past due. Millions are ready to respond to a call for concerted action. P.O.A.U. intends through its Advisory Committee and national headquarters staff, and with the support of American citizens to defend vigorously the principle of separation of Church and State.

D. What are some of your own plans and purposes in connection with the Organization activities?

A. By September 1, P.O.A.U. will have neat, attractive, and comfortable offices at 1835 K Street in the Harwill Building. A carefully selected personnel will be named to carry on the work of the organization. The Manifesto will be our guide book. All dignified and suitable public relation and mechanical techniques will be brought into action to achieve stated objectives. The organization of a Model State on local and state levels will be one of our first considerations. We shall then push the organization to every state in the Union. Regional conferences throughout the United States to be climaxed by a great national conference in Washington, D. C. staffed by highly competent leaders might give impetus to the movement. A dignified campaign to raise necessary funds will be launched. All funds raised will be handled in a business like manner. Naturally, it is impossible to anticipate all the activities which may engage our time and demand our efforts. It can be said, however, that in all we do our conduct and efforts will be Christian. We shall assert a leadership worthy of national confidence; we shall not lack courage; we shall have faith in our cause ... the sacred cause of religious liberty.

Mr. Archer is making his plans for working out a consistent, continuing program, as evidenced by the fact that he has purchased a home in Washington to which he will bring his wife, son and daughter for permanent residence. Having once lived in the Capital, while connected with the National Education Association, he is familiar with the city and loves it. Those who know his methods believe he will build carefully and substantially, on the theory that the task of POAU is not a temporary one but one which doubtless will require long years. "Eternal vigilance is the price of liberty." The founders of this organization have set themselves to high endeavor with a view to complete victory.

Mr. Archer heartily shares this concept of a national undertaking. He realizes that as the first Executive Secretary he has the responsibility of creative thought and constructive direction.

PERTINENT COMMENT AND ANNOUNCEMENTS

P.O.A.U. is gratified to announce that suitable headquarters offices have been secured in the Harwill Building, 1835 K Street, N. W., where all mail may be addressed after September 1. Until that date communications should be sent to 924 Colorado Building as heretofore.

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As evidence of Roman Catholic recognition of the justice of complaints set up in the pending New Mexico suit by citizens of Dixon, five nuns have declined to renew their contracts for teaching in the so-called public school there and the Catholic building in which the school has hitherto been conducted is now proffered by the Church authorities, rent-free. Brushing aside all motions presented by defendants, the judge has ordered trial of the suit, and there is strong prospect of victory for the plaintiffs.

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In June, North Dakota, by a majority of 11,483 in a very large turnout of the voters, administered the Roman Catholic Church a decisive defeat. The Catholic effort was to keep religious garbs on 75 nuns teaching in the public schools. The referendum was not inaugurated by citizens with a view to imposing a religious test upon anyone holding public office but for the sole purpose of ousting sectarian influence from the public schools. The bishop's action in decreeing that the nuns may continue by changing their garb is unobjectionable, provided that the new garb is not distinctly religious, that the nuns are duly qualified to teach, and that they pay income tax as do all non-Catholic teachers. If these conditions are not fulfilled, a mere technical side-stepping of the citizen's vote will not suffice.

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Despite President Truman's message to Congress that the D.P. bill as passed discriminated against the Catholics, authorities of the Church, such as Msgr. Eugene A. Loftus of Buffalo just out of Europe, have declared that between 57 and 60 percent of the inmates of camps for displaced persons in Germany, Austria, and Italy who are eligible to emigrate to America are Catholics and the Church offers no complaint. Was the President making a bid for the Catholic vote? When the President also pleads that religious bias in making government appointments be disregarded, is he seeking to justify the alleged disproportionate number of Catholics in Washington offices?

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Resistance must be offered to the un-American Roman Catholic view now being vigorously pushed that the First Amendment was only intended to forbid

the establishment of a particular state church, leaving the government free to aid any or all churches. The historic view to the contrary is incorporated in forty-six state constitutions expressly forbidding government aid to churches, in decisions of various state supreme courts to the same effect, and in both the *Everson* and *McCormick* cases by the United States Supreme Court; yet 17 or 18 states have been pressured into violation of it by statutes which permit free busses to church schools.

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E. Hilton Jackson calls attention to four basic misconceptions which are being expressed concerning the recent Supreme Court decision in the *Champaign Case*: 1. That it was hostile to religion - an intention categorically denied by the Court and not sustained in reason. 2. That it manifested a tendency to invalidate and proscribe local and state practices - which in effect means that complainants on these grounds propose a naive, non-legal method of amending the Constitution, thus compelling the Court to do what the Constitution says it shall not do. 3. That the State is left free to aid all churches, just so it does that impartially - a contention that a monogamous marriage between Church and State is forbidden but a polygamous marriage between them is allowed! 4. That the plaintiff in the *McCormick* case was an atheist - a purely argumentum ad hominem instead of argumentum ad legem. It is the glory of our judicial system that it aims to adjudicate all cases fairly and impartially without prejudice, even without reference to a person's faith or lack of faith.

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P.O.A.U. has exerted itself to let the Congress know of the concern of millions that any act authorizing Federal aid to education be limited to public schools. While the Taft bill (S472) passed the Senate, the amendment proposing specific sums in aid of parochial schools was defeated, and had the House acted on the McGowan bill, it is believed any loophole for aid to non-public schools would have been closed. At the present it appears that no further consideration will be given to Federal aid to education.

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Many inquiries reveal a strong desire that P.O.A.U. enter a protest against the New York School Board's banning of *The Nation*, an old and respected political magazine, because of a series of articles written by Paul Blanshard on Roman Catholic attitudes toward political and social questions. In reply we should like to say that immediately we sent the following telegram:

Deeply regret cannot personally present protest against New York School Board banning *The Nation*. Regard the action as unconstitutional, undemocratic and unwholesome. Sincerely hope

the Board will correct the error in the interest of true public education policy.

The Ad Hoc Committee to push such protests, headed by Archibald Macleish, has among its members the names of our officers, Dr. John A. Mackay, Bishop G. Bromley Oxnam and Dr. J. M. Dawson.

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P.O.A.U. headquarters has completed mailings of the Manifesto to ministers among the Baptists, Disciples, Lutherans and Christian Science Practitioners, and will continue working to the limit of office capacity to cover all religious denominations, fraternal orders, educational forces and other groups of interested Americans. This program is fundamental to our whole endeavor.

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It is announced by Time that appointment of the President of the Catholic University of America, located in Washington, D. C., is subject to approval of the Pope in Rome. Is this further proof of the interpenetration of Papal influence and control over the huge concentration of Catholic interests in Washington? Is this not a bit out of line with American practices which obtain with the management of other institutions in this Country?

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The New York Times, July 17, 1948, on page 28, publishes an article to the effect that Catholics wish to train a million or so for the armed forces by their own officer units under some war veteran plan. Dr. Clyde R. Miller of New York at once addressed a letter to President Truman protesting that this indicates that a group in America, under the influence of a foreign power (the Vatican) with possible undisclosed aims, could utilize this force for private ends, even to subversive purposes. In any event the Catholic undertaking is plainly a violation of the Constitutional provision for Separation of Church and State.

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While P.O.A.U. cannot in the nature of the case indorse any political candidate or party, it can openly acknowledge satisfaction when any political party declares for the traditional American principle of Separation of Church and State and in favor of keeping public education free from sectarian control. P.O.A.U. abstains from approaching the platform committee of any party with an argument for including separation of Church and State, because we believe that the adoption of any plank in support of the principle should be voluntary, apart from all pressure from groups.

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AFTER YOU'VE READ THIS NEWSLETTER, PASS OR MAIL IT TO A FRIEND

He may fill in the enrollment below.

Believing in the principles and policies as set forth in the Manifesto of Protestants and Other Americans United for Separation of Church and State, namely, to: Mobilize public opinion for religious liberty, end the ambassadorship to the Vatican, resist church encroachment on public funds, and repeal state laws aiding church schools, I hereby enroll (or reaffirm) as a member.

Name _____
(Please print)

Street and No. _____

Post Office (City) _____ Zone No. _____ State _____

Membership fee enclosed: Cash \$ _____ Check \$ _____

Make checks or money orders payable to: Treasurer, POAU, 924 Colorado Bldg., Washington 5, D.C.